792 794 575 brotherhood, Shaikh Ahmad al-'Alawi (1869-1934) broke off from the organization to form his own association which is now the largest in the Rif. According to informant estimate, this brotherhood holds about 50% of those Berbers in the Rif who belong to brotherhoods. Its annual meeting which I attended in 1965 consisted of several thousand brothers from all parts of the Rif and from neighboring Algeria where the mother lodge is located.

792 794 575 178 The importance of these fraternal orders declined to a certain extent during the struggle for Moroccan independence because of their anti-nationalistic behavior. When they are criticized in the Rif it is not on theological grounds but political. The brotherhoods have been accused of accepting [662] bribes in order to influence their membership on how to vote in local elections and to act as spies for the government. Their cogency has also been reduced by the increase in secular as opposed to Koranic education. Nonetheless, they have a powerful residual following, as attested by the vehemency with which they are attacked.

792 794 575 [124] The fraternity supports itself on the annual contributions in kind extracted as membership fees from its adherents as well as the more or less regular visits to the key shrines and lodges where, again, donations are expected. The size of this contribution is most difficult to estimate, and my inquiries of lodge officials met with only our mutual exasperation. The amount seems to vary with the avarice of the local lodge, where 10% of

000 does it for him, or to the jma'th if no one does so.

684 f) Anyone who commits an act of bestiality must pay for the fodder of the assaulted animal for one day; and among the Aith Waryaghar, he must pay for its packsaddle as well as a 50-peseta fine, and he is cursed by the market crier in the market[74].....

2) Among the Aith 'Ammarth:

685 a) A blacksmith of....asked the qadi for a room to live in. It was given him, and in it he raised chickens, which began to eat the qadi's barley. The qadi claimed compensation from him, saying that he had to kill the chickens and leave the house. He refused to do so, 685 692 and made a reclamation to the shaikh, who said he was in the right. Then a member of the qadi's family poisoned all the chickens, and the blacksmith complained to the mqaddim. The jma'th, as a result, met in the mosque and fined the qadi 18 duros, of which the blacksmith received only two or three.

582 b) In the village of Aith Finathen, clan of Aith r-Hasayin, one 'Amar nd-Hajj Sriman, a rich man, married his daughter to Muhammadi n Si Siddiq nd-Hajj Sriman, a poor man and one of his agnates (i.e. his brother's son), in order to keep him as a servant[75]. The young man 682 [619] eventually killed his uncle. The tribal council was convoked, and its members punished the dead man's sons by imposing a 6000-peseta fine on them; and they in turn killed Muhammadi and paid another fine....During 662 623 his lifetime, 'Amar nd-Hajj Sriman, as well as his five brothers, had on various occasions paid 400 duros to the jma'th to excuse themselves from participation in tribal wars.

661 c) A poor man made a goatherd of one of his younger in-laws,